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136 weak sight, but its sense of hearing and smell are excellent. The female protects her young with her horns.

The *baḳar al-maha* (or *baḳar al-waḥaš*), Beatrix antelope, attains the size of a one-year-old calf. It is white and has straight sharp horns, with which it defends itself against dogs. During the day it is most fond of frequenting the deep funnel-shaped pits of the sandy desert an-Nefûd. In the summer, when the Bedouins do not encamp in the Nefûd, it grazes quite freely even during the day, while in the rainy season it goes out to the pasture only at night and is very timid. If it is alarmed it will flee for a whole day without stopping. [224] Its sight is bad. A huntsman in a white shirt can approach to within gunshot of it if he advances against the wind behind a white horse or camel. The male is called *ṭôr*, the female [281] *bḳara*, the young *'eǧel*. Its flesh is very tasty. The skin is used for making water bags or coverings, and from the fat [293] skin at the back of the neck, known as *'ar'ara*, the Bedouins sew gauntlets, *daraḳe*, for protecting the hand against saber wounds.

The *ẓbi*, gazelle, forms whole flocks, *ǧemîle*, in al-Ḥamâd, especially in the territory of al-Manâẓer on the southern border of Palmyrena. The male is called *teǯs*, the female *'anz*, the young *ḥišf* (or *ṛazâl*). The gazelle is known as *rîm* if it is white, *'efri* if it is white beneath its belly and yellowish on its back, and *ḥemri* if it is of a pinkish tint.

224 The best gazelle hunters are the men of the Ṣlejb tribe. Their favorite method is to hunt in twos. One does the driving, *ḥawwâš*, the other the hunting, *ḳannâṣ*. The one who does the driving wraps skins, *ḥabbâǰât*, round his knees and elbows and crawls on them towards the flock of gazelles, endeavoring to drive them up to the hidden marksman. In a single day they capture ten to twenty gazelles.

In al-Manâẓer the gazelles are driven into extensive enclosures. A wall about one and a half meters high, shaped like a figure eight, is built of stone without mortar. The lower loop is only half finished. Where the two loops meet, a narrow opening, *ṭenijje* (or *ẓeǰǰ*), is left. At several places portions of the wall enclosing the upper loop are a little lower than the rest of the wall. At each of these places a hole two or three meters deep is dug outside the enclosure. The flock of gazelles is cautiously driven into the lower uncompleted loop. This is soon accomplished, because the two walls are about

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The dry manure absorbs the baby's urine and excrements. In its second year the child gets a dark-blue shirt, *ṯwêb*, and its little head is covered with a hood, *ḳaba'*, tied with two cords, *'elṭa*, under the chin. Likewise shoes, *ḳzejme*, are put on its feet.

Every Rwejli carries a stick, as staffs are generally needed for directing the riding camels. These sticks are thin and about eighty centimeters long; they are called *meḥǧân* and are as a rule made by the Rwala themselves from strong saplings, preferably those cut from almond trees. One end is perforated and a strong cord tied into a sling pulled through the hole. The hand is then passed through the sling and the *meḥǧân* hangs from the wrist. The other, or thicker, end of the stick is carved into an ibis head to the length of about eight centimeters and a width of, say, three and a half centimeters. The *bâkûr* is a stick also provided with a cord at one end, the other being bent in a semicircle. The *maṭraḳ* is entirely straight. Both the *bâkûr* and *maṭraḳ* are bought from the peddlers; they are rattan, *ḫajzarâni*, sticks. The *ḳana'* is a heavy cane about seventy centimeters long and ending in a knob. The *maslût* is a staff 1.2 meters long, stout but not too heavy. In the first third of its length it is perforated and a thin strap forming a sling is pulled through the hole; the staff hangs from the saddle by the sling. The *maḏrûb* closely resembles a *maslût* but is much stouter, heavier, and from the middle upwards visibly thicker. All three, *ḳana'*, *maslût*, and *maḏrûb*, are properly weapons.

SMOKING PIPES

Many Rwala — both men and women — are fond of smoking. Every smoker has a pipe. A man's pipe is called *sebîl*, a woman's *ṭaljûn*. The Rwejli either carves a *sebîl* himself from a soft stone or buys it from a Kubejsi. The *sebîl* is a one-piece pipe, forming an elbow. Its thinnest part is the horizontal mouthpiece, which is about nine centimeters long and is called the *ḏêl*. The angle of the elbow is named *ṭiz*; the vertical bowl about five centimeters long is the *râs*, and the inside the *baṭn*. The mouth of the bought *sebîl* is enclosed by a brass ring, *ṭowḳ*, from which hangs a chain, *sinsile*, with a brass cap, *ḳab'ijje*, to prevent the smoldering tobacco from falling out. A wire, *mibḫâš*, serves as the pipe

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The Rwala add to the last verse: 539x 276

Jistâkel at-tumbâk miṯl eben ḥaḏḏâl
alli jaṣurreḥ bimṭâni redûneh.

He cannot live without tumbac, like Eben Ḥaḏḏâl,
Who ties it even into the folds of his sleeves.

Fahad eben Ḥaḏḏâl, the head chief of the 'Amârât, who camp on both sides of the middle Euphrates, like many other chiefs carried his water pipe on his camel even when migrating or on long marches. During the short halts, when waiting for the pack camels to come up, he would pour water into the pipe from a small pouch, put some moistened and crushed tumbac in the bowl, lay a red coal on top of it, and smoke. Such smokers usually have the tumbac tied in the lappets of their long shirt sleeves. An inveterate smoker of tumbac is generally punished with asthma.

WEAPONS

In every camp there are men employed in hunting. The duty of some of them is to supply the chief with meat for a strictly fixed sum. Such men always carry an old gun and ammunition with them. The ammunition belt, *meḥḥar*, is made of stout leather, *sêr*, to which two leather straps, *ǧnâd*, are sewn behind; passing over the shoulders like suspenders, they are crossed over the breast and hooked by two iron clasps, *bsîm*, to the belt in front. To each suspender, *ǧenâd*, two burnished copper tubes, *teṭârîf*, for powder are fastened. On the right of the belt the scabbard, *ǧwe'*, of a dagger, *ḫibrijje*, with an ornamented grip, *upâb*, is sewn; here also is tied a pouch, *maḫraṣ*, containing lead bullets, small shot, *raṣâṣ*, and caps, *ḫubṣân*. A hunter who does not carry his powder in the copper tubes, keeps it behind his belt in a small horn, *ḫarn eḍ-ḍaḫîr*, made of zinc or brass. Fastened to the belt with a long thin chain or leather cord is a large clasp knife, *ḫauṣa*, used in cutting the throat of the captured game, so that the blood may flow out. The rifles used by the hunters have caps and even obsolete flint locks. 224 463 293 411

For fighting, the Rwala have rifles of *eṣ-ṣam'*, *eṣ-ṣâḥâni*, and Mauser makes. Among the common Bedouins before the World War the *ṣam'*, an old English military gun, was the most 913 435 439